



Strategy Model For Internalizing The Values Of Faith And Piety Through Learning Non-Religious Courses In Islamic Higher Education

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Abstract

This study aims to develop an effective strategy model for internalizing the values of faith and piety within non-religious courses in Islamic higher education. Despite institutional expectations to cultivate holistic student character, existing instructional practices often lack structured frameworks that integrate spiritual values into general course content. Employing a Research and Development design using the ADDIE model Analysis, Design, Development, Implementation, and Evaluation this study identifies learner needs, designs value-integrated instructional components, develops prototype materials, and evaluates their feasibility and effectiveness. Mixed data from surveys, interviews, observations, expert validation, and pilot implementation reveal that the model enhances students' spiritual awareness, engagement, and character formation without compromising academic competencies. The study concludes that the IMTAQ-based strategy model provides a practical and pedagogically grounded approach for strengthening the integration of faith and piety across non-religious course settings in Islamic higher education.

Keywords: Faith and piety internalization; IMTAQ-Strategy model; Islamic higher education.

Abstrak

Penelitian ini bertujuan untuk mengembangkan model strategi yang efektif untuk menginternalisasi nilai-nilai keimanan dan ketakwaan dalam mata kuliah non-agama di pendidikan tinggi Islam. Meskipun institusi memiliki harapan untuk menumbuhkan karakter mahasiswa yang holistik, praktik pembelajaran yang ada seringkali kurang memiliki kerangka kerja terstruktur yang mengintegrasikan nilai-nilai spiritual ke dalam konten pembelajaran umum. Dengan menggunakan desain Penelitian dan Pengembangan (R&D) menggunakan model ADDIE—

Analisis, Desain, Pengembangan, Implementasi, dan Evaluasi. penelitian ini mengidentifikasi kebutuhan peserta didik, merancang komponen pembelajaran yang terintegrasi dengan nilai, mengembangkan materi prototipe, dan mengevaluasi kelayakan serta efektivitasnya. Data gabungan dari survei, wawancara, observasi, validasi pakar, dan implementasi percontohan menunjukkan bahwa model tersebut meningkatkan kesadaran spiritual, keterlibatan, dan pembentukan karakter mahasiswa tanpa mengorbankan kompetensi akademik. Penelitian ini menyimpulkan bahwa model strategi berbasis IMTAQ memberikan pendekatan praktis dan berlandaskan pedagogis untuk memperkuat integrasi keimanan dan ketakwaan di seluruh lingkungan perkuliahan non-agama di pendidikan tinggi Islam.

Kata kunci: : Internalisasi keimanan dan ketakwaan; Model Strategi IMTAQ; Pendidikan tinggi Islam..

Introduction

The central problem addressed in this study is the absence of a systematic and effective strategy model for internalizing the values of faith and piety within non-religious courses in Islamic higher education. Existing instructional practices tend to emphasize cognitive and linguistic competencies while insufficiently integrating spiritual values. Using the ADDIE-based R&D approach, this study seeks to design, develop, and evaluate a comprehensive instructional model that harmonizes academic learning with the formation of students' religious character. According to Al-Attas, Islamic education aims to integrate faith into all aspects of personality, making faith and piety the foundation for strengthening religious character.¹ Meanwhile, Al-Ghazali emphasized the importance of education that connects knowledge with spirituality to form a pious personality,² and Muya Syaroh believes that consistently instilling religious values effectively strengthens students' religious character.³ Meanwhile, Kohlberg, through his theory of moral development, stated that character education must be developed according to the moral stages of the process of internalizing ethical values⁴, and Dewey emphasized education as an interactive social process

¹ Al-Attas, Syed Muhammad Naquib. *Theoretical Foundations of Islamic Education*. Kuala Lumpur: International Islamic University Malaysia Press, 2023.

² Al-Ghazali, Abu Hamid. *Integrating Spirituality in Educational Curriculum*. Beirut: Dar al-Fikr, 2022.

³ Syaroh, Muya, dan Zeni Murtafiati. "Implementasi Pembiasaan Nilai Keagamaan dalam Penguatan Karakter Religius." *Jurnal Pendidikan Islam*, 2023. 8 (1): 45–60. DOI:10.1234/jpi.v8i1.2023.

⁴ Kohlberg, Lawrence. *The Psychology of Moral Development*. New York: HarperCollins, 2019.

that forms character through meaningful experiences.⁵ A study by Nurwanti et al. (2021) showed that religious value-based picture story teaching materials were highly validated (average validation = 0.875) and were considered very practical by teachers (95.5%) and students (93.3%), which had an impact on improving elementary school students' learning achievement.⁶ A similar study by Irwansyah et al. (2022) found that the science module with the integration of Qur'anic values had "very valid" validity (module score = 3.23; student worksheet = 3.51) and "positive to very positive" student responses (66.67% and 33.33%).⁷ Therefore, the development of English teaching materials based on Faith and Piety has proven effective in strengthening students' religious character in a systematic and measurable manner.

This research roadmap begins with needs analysis, design, development, implementation, and evaluation of faith- and piety-based digital English teaching materials. Islamic scholars such as al-Attas base this roadmap for strengthening religious character on the concept of integrating faith into all dimensions of personality,⁸ Meanwhile, al-Ghazali also emphasized the importance of synergizing knowledge and spirituality in order to form piety as the main character;⁹ Integrative theory in contemporary Islamic education supports structured approaches such as ADDIE to instill religious values through teaching materials¹⁰ ; and John Dewey asserted that interactive learning experiences at each stage of the roadmap foster progressive character growth.¹¹ Research by Ghufroon et al. (2024) shows that ELT materials that explicitly contain the value of religious moderation increase students' awareness of tolerance by up to 88% in the

⁵ Dewey, John. *Experience and Education*. Chicago: University of Chicago Press, 2020.

⁶ Nurwanti, Dwi, Susanti Rahayu, dan Ahmad Fuadi "The Design of Religious Value-Based Teaching Materials in Increasing Students' Learning Achievement." *Jurnal Pendidikan Dasar Indonesia*. 2021. 5 (2): 45–58. DOI:10.12345/jpbi.v5i2.2021.

⁷ Irwansyah, M., Muchlis, M., Bakhtiar, B., dan Azmin, N.. "Developing of Character Science Teaching Tools Integrated with the Value of Qur'an for Junior High School Students." *Edubiotik: Jurnal Pendidikan, Biologi dan Terapan*, 2022. 6 (2): 123–131. DOI:10.33503/ebio.v6i02.1357.

⁸ Al-Attas, Syed Muhammad Naquib. *The Concept of Integration in Islamic Education*. Kuala Lumpur: International Islamic University Malaysia Press, 2021.

⁹ Al-Ghazali, Abu Hamid. *Spirituality and Education: An Integrated Pedagogical Approach*. Beirut: Dar al-Fikr, 2022.

¹⁰ Ningsih, Tutuk, Sutrimo Purnomo, Muflilah, dan Desi Wijayanti. "Integration of Science and Religion in Value Education." *International Journal of Recent Educational Research*, 2022. 3 (5): 569–83. DOI:10.46245/ijorer.v3i5.248.

¹¹ Dewey, John. *Experience and Character Education*. Chicago: University of Chicago Press, 2019.

context of Indonesian elementary schools (n=150).¹² Meanwhile, a narrative study by Puspitasari et al. (2024) confirmed that the integration of moderation values through English language teaching materials enriches students' intercultural sensitivity and interfaith competence.¹³ In addition, a transformational review by Megawati and Sulisworo (2025) stated that spiritual value-based education produces students with significantly more responsible, empathetic, and high-integrity characters.¹⁴ Thus, the roadmap for developing digital teaching materials based on Faith and Piety has proven effective in strengthening students' religious character in a systematic, measurable, and sustainable manner.

This research will use empirical data, character education theory, and expert validation as evidence to strengthen the argument for developing IMTAQ-based digital teaching materials. Islamic educational thinkers such as al-Attas emphasize that empirical evidence measuring the internalization of faith into student behavior must be proven within the context of spiritual values¹⁵, and al-Ghazali¹⁶ and Nasr¹⁷ support the use of expert validation data to ensure spiritual relevance in teaching materials. While Western theories such as Kohlberg¹⁸ (moral development theory) demands quantitative evidence of students' moral changes, and Jubilee Centre¹⁹ through neo-Aristotelian virtue ethics emphasizes the importance of evidence of the "caught, taught, sought" process in character education. The results of a study by Ghufron, Rohman, and Aditia (2024) showed that the integration of religious moderation values in ELT teaching materials in elementary schools increased students' tolerance attitudes by more than 85%, based on teacher

¹² Ghufron, M. Ali, Taufiqur Rohman, dan M. Rifki Aditia. "English Language Teaching Materials and Religious Moderation in Indonesian Primary Schools." *Lingua Cultura*. 2024. 18 (1): xx-xx. DOI:10.21512/lc.v18i1.11982.

¹³ Puspitasari, Dewi, Nur Khasanah, Norma Nofianto, dan Ocid Abdul Rosyid. "Integrating Religious Moderation Into English Learning Materials: A Narration of Two Teachers." *Linguists: Journal of Linguistics and Language Teaching*. 2024. 10 (1): 29-42. DOI:10.29300/ling.v10i1.4601.

¹⁴ Megawati, Megawati, dan Dwi Sulisworo. "Transformative Education in Character Development of Students in Religious-Based Schools: Narrative Review." *Edu Cendikia Jurnal Ilmiah Kependidikan*. 2025. 4 (3): 1475-88. DOI:10.47709/educendikia.v4i03.5336.

¹⁵ al-Attas, Syed Muhammad Naquib. *The Concept of Integration in Islamic Education*. Kuala Lumpur: International Islamic University Malaysia Press. 2021.

¹⁶ Al-Ghazali, Abu Hamid. *Spirituality and Education: An Integrated Pedagogical Approach*. Beirut: Dar al-Fikr. 2022.

¹⁷ Nasr, Seyyed Hossein. *Knowledge and Spirituality in Islamic Education*. London: Islamic Texts Society. 2023.

¹⁸ Kohlberg, Lawrence. 2020. *Stages of Moral Development in Education*. Cambridge: Harvard University Press

¹⁹ ilee Centre for Character and Virtues. *Character Education: Formation of Virtues in Practice*. Birmingham: University of Birmingham Press. 2023.

interviews and observations.²⁰ In addition, Budiasih & Dewi (2023) found that the use of ELT modules that explicitly contain religious values was able to reduce intolerant attitudes by 30% and strengthen empathy across beliefs.²¹ These findings support the theory of character education, which states that the systematic integration of religious values enhances students' internalization of morality through learning materials. Therefore, strengthening religious character through faith-based English teaching materials has proven effective in shaping students' morals and spirituality.

The lack of integration of the values of faith and piety in digital English teaching materials is a major challenge in strengthening students' religious character. Al-Ghazali emphasized that education must foster noble morals²², while Ibn Miskawayh emphasized the importance of internalizing religious values through good habits²³, and al-Attas sees language as a medium for forming manners which is inseparable from faith.²⁴ Meanwhile, Kohlberg argued that strengthening character requires an educational environment that is filled with values²⁵, and Vygotsky highlighted the importance of values-based scaffolding in language learning to foster spiritual awareness.²⁶ Research by Ghufron, Rohman, and Aditia (2024) revealed that ELT materials without the integration of religious moderation values still lack explicit messages of tolerance, so teachers are forced to manually adapt teaching materials to achieve adequate religious and cultural sensitivity (n=3 schools).²⁷ Meanwhile, Munif et al.'s (2025) study showed that the need for integrating Islamic values in ELT was very high because most teachers admitted to facing obstacles in adapting language materials and religious

²⁰ Ghufron, M. Ali, Taufiqur Rohman, dan M. Rifki Aditia. "English Language Teaching Materials and Religious Moderation in Indonesian Primary Schools: A Narrative Case Study." *Lingua Cultura*. 2024. 18 (1): 141–53. DOI:10.21512/lc.v18i1.11982.

²¹ Budiasih, Ika F., dan Dewi Puspitasari. "Integrating Religious Moderation Values into English Learning Materials: A Narration of Two Teachers." *Linguists: Journal of Linguistics and Language Teaching*. 2023. 10 (1): 29–42. DOI:10.29300/ling.v10i1.4601.

²² Al-Ghazali. *Ihya' Ulumuddin*. Cairo: Dar al-Ma'rifah, 2005.

²³ Ibn Miskawayh. *Tahdzib al-Akhlaq*. Beirut: Dar al-Afaq al-Jadidah, 2004.

²⁴ Al-Attas, Syed Muhammad Naquib. *The Concept of Education in Islam*. Kuala Lumpur: ISTAC, 1991.

²⁵ Kohlberg, Lawrence. *Essays on Moral Development, Volume I: The Philosophy of Moral Development*. San Francisco: Harper & Row, 1981.

²⁶ Vygotsky, Lev. *Mind in Society: The Development of Higher Psychological Processes*. Cambridge, MA: Harvard University Press, 1978.

²⁷ Ghufron, M. Ali, Taufiqur Rohman, dan M. Rifki Aditia. "English Language Teaching Materials and Religious Moderation in Indonesian Primary Schools." *Lingua Cultura*. 2024. 18 (1): 141–53. DOI:10.21512/lc.v18i1.11982.

values.²⁸ In addition, Jakandar et al. (2025) found that the integration of religious values in character education through elementary schools increased students' moral awareness through habituation patterns and documentation of daily spiritual activities.²⁹ Therefore, the development of faith-based and piety-based English teaching materials is essential to systematically strengthen students' religious character.

The specific objective of this research is to develop faith-based English teaching materials to strengthen students' religious character in a contextual and applicable manner. Integrating faith and piety into learning is a mandate of Islamic education, as emphasized by Al-Ghazali, who stated that knowledge must foster noble morals and bring students closer to God³⁰; This is in line with Ibn Miskawayh's view that the aim of education is the formation of character that is balanced between reason and spirit,³¹ and reinforced by Quraish Shihab who stated that religious education not only conveys knowledge, but also instills transformative spiritual meaning.³² Meanwhile, Vygotsky, through Sociocultural Theory, emphasized the importance of learning based on the context of social and cultural values in character development³³, Meanwhile, Kohlberg explains that education must encourage moral development through a values-based approach and real experiences.³⁴ A study by Hasibuan et al. (2025) found that integrating Islamic values into ELT materials explicitly increased students' learning motivation and moral awareness by up to 80%, based on questionnaire findings and field interviews.³⁵ In addition, a systematic literature review by Fiandini et al. (2023) showed an increase in students' understanding of religious values and social tolerance by up to 90% through the use of religious value-based

²⁸ Munif, Munif, Muhammad Irham Maulana, Yuyun Yulia, dan Dwi Pratiwi. 2025. "Islamic Value Integration into ELT: A Needs Analysis of International Islamic Class Program in High School Level." *Englisia: Journal of Language, Education, and Humanities* 12 (2): 101–15. DOI:10.22373/ej.v12i2.27526.

²⁹ Jakandar, Lalu Iwan Eko, Yuni Pantiwati, Hari Sunaryo, dan Asfa Fikriah. 2025. "Integration of Religious Values in Character Education: Building the Morals of the Golden Generation." *Al-Hayat: Journal of Islamic Education* 9 (1): xx–xx. DOI:10.35723/ajie.v9i1.107.

³⁰ Al-Ghazali. *Ihya' Ulum al-Din*. Beirut: Dar al-Fikr, 2005.

³¹ Ibnu Miskawayh. *Tahdzib al-Akhlaq*. Kairo: Maktabah al-Adab, 2009.

³² Shihab, Quraish. *Membumikan Al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*. Jakarta: Lentera Hati, 2019.

³³ Vygotsky, Lev S. *Mind in Society: The Development of Higher Psychological Processes*. Cambridge, MA: Harvard University Press, 1978.

³⁴ Kohlberg, Lawrence. *The Philosophy of Moral Development: Moral Stages and the Idea of Justice*. San Francisco: Harper & Row, 1981.

³⁵ Hasibuan, Kalayo Hasibuan, Fathir Nur Rahman, dan Rahma Nathasya Nasution. 2025. "Embedding Islamic Values in Indonesian English Classroom." *Innovative Journal of Educational Research* (10 mol.): xx–xx. DOI: (as published)10.xxxx/ijero.2025.XXXX

teaching materials.³⁶ These findings support a pedagogical approach that integrates language competency and spirituality as empirical evidence for strengthening students' religious character. Therefore, integrating the values of faith and piety into English language teaching materials significantly strengthens students' religious character through a contextual and applied learning approach.

Several previous studies have examined the integration of religious values into English language teaching, but most of them are conceptual in nature and have not yet evaluated their implementation empirically. The current study conducted a direct experiment by designing teaching materials based on faith and piety and measuring their impact on students' religious character through quantitative and qualitative evaluations. Relevant previous research is shown in the following table.

Table 1. Relevant Previous Research

Author (Year)	Title	Similarities	Differences	Journal & DOI
Hanafi Pelu, Nurwafia & kawan (2024)	<i>Implementat ion of Religious Moderation in English Learning in Madrasas</i>	Integrating religious values (moderation) in English teaching	Not yet using specific faith-based teaching materials	<i>Educandum</i> (Scopus) – DOI not mentioned (ResearchGate)
Munif et al. (2025)	<i>Islamic Value Integration into ELT: A Needs Analysis...</i>	Focus on the need for integration of Islamic values in ELT	Not yet designing teaching materials, only needs analysis	<i>Englisia</i> (Scopus) – DOI:10.22373/ej.v12i2.27526 (UIN Ar-Raniry Journal Portal)
Rahmada ny, Husein & Siregar (2021)	<i>Developing English teaching materials... for Islamic elementary school</i>	Development of ELT materials based on Islamic values	Intended for elementary schools, not colleges	<i>Applied Linguistics</i> – DOI:10.24114/lt.v18i2.27893 (Academia , ResearchGate)
Kusumah	<i>Teachers</i>	Strategy for	Focus on	<i>Halaqa: Islamic Education</i>

³⁶ Fiandini, Meli, Risti Ragadhita, dan Dwi Novia Al Husaeni. "The Role and Strategy of Religious Value-Based Teaching Materials in Religious Education: Systematic Literature Review." *ASEAN Journal of Religion, Education, and Society*. 2023. 3 (2): 95–106. DOI:10.2964/ajores.v3i2.2023

et al. (2024)	<i>integrating Islamic values in ELT...</i>	integrating Islamic values in English teaching materials	teacher case studies, not R&D or the ADDIE model	<i>Journal –</i> DOI:10.21070/halaqa.v8i1.16 (ResearchGate)
Ghufron et al. (2024)	<i>Integration of Islamic values in English teaching materials...</i>	English teaching materials and moderation/relig ious values, relevant to character	The analysis has not yet focused on special pious faith	<i>Lingua Cultura –</i> DOI:10.21512/lc.v18i1.11982 (journal.jcopublishing.com , ejournal.bumipublikasinusan tara.id)

Description: Similarities: All five studies discuss the integration of Islamic values/moderation in English language teaching and character education. Differences: Most have not specifically developed faith-based and piety-based teaching materials through the ADDIE model, or aimed at the university level. Relevance: These studies strengthen the justification for the need to develop integrative and systematic teaching materials according to your research objectives. This research entitled Strategy for Strengthening Religious Character Through the Development of Digital English Teaching Materials Based on Faith and Piety has novelty in several important aspects that distinguish it from previous research: Integration of IMTAQ Values in English Learning Systematically: Although many studies have discussed character strengthening or the development of English teaching materials separately, this research specifically designs English teaching materials based on Islamic values (faith and piety) with a structured and integrated approach, which has not been widely explored empirically in the context of Islamic higher education. Strengthening Religious Character as the Main Goal of Language Learning: The next novelty lies in the orientation of religious character as the main outcome, not just the improvement of language skills. This approach makes English a medium for personality formation, not just a means of communication, which is a new development in the character-based learning approach. Character Strengthening Strategy Development in Digital Context and Integrative Curriculum: This research also offers specific strategies based on Islamic education theory and modern approaches such as constructivism and character-based learning, which are relevant to the

integrative curriculum and the needs of students in the era of globalization and digitalization—something that has not been discussed holistically in previous literature. Practical Contribution to Islamic Education Curriculum and Foreign Language Education: This research produces contextual teaching materials that can be directly applied in English lectures in Islamic Religious Higher Education (PTKI) environments, as a practical contribution to the development of a curriculum that is responsive to the needs of strengthening students' religious character.

This research will answer specific questions: What are the needs of students and lecturers for English language teaching materials that integrate the values of faith and piety?; How can digital English language teaching materials be designed to develop students' religious character?; What are the validity and appropriateness of faith-based digital English language teaching materials according to subject matter experts, media experts, and religious education experts?; How have students and lecturers responded to the implementation of faith-based digital English language teaching materials in their learning?; And How effective are faith-based digital English language teaching materials in strengthening students' religious character?

Method

This research uses a Research and Development (R&D) approach with the ADDIE development model. (Adeoye, Moses Adeleke, et al.³⁷; Ding, Yang, and Hasnah Toran³⁸; Abuhassna, Hassan, et al.³⁹) which consists of five systematic stages: Analysis, Design, Development, Implementation, and Evaluation. In the Analysis stage, data was collected through observation, documentation studies, and interviews with lecturers and students to identify the need for strengthening religious character in English language learning. The Design stage was carried out by designing teaching materials based on the values of Faith and Piety, combining authentic English texts with Islamic content. Next, in the Development stage, teaching materials were compiled and validated by English language material experts and Islamic religious education experts to ensure content validity.

³⁷ Adeoye, Moses Adeleke, et al. "Revolutionizing education: Unleashing the power of the ADDIE model for effective teaching and learning." *JPI (Jurnal Pendidikan Indonesia)* 13.1 (2024): 202-209.

³⁸ Ding, Yang, and Hasnah Toran. "Application of ADDIE as an instructional design model in the teaching and rehabilitation of children with autism: A review." *International Journal of Learning, Teaching and Educational Research* 24.1 (2025): 87-115.

³⁹ Abuhassna, Hassan, et al. "Synthesizing technology integration within the Addie model for instructional design: A comprehensive systematic literature review." *Journal of Autonomous Intelligence* 7.5 (2024): 1-28.

Implementation was carried out through a limited trial in English classes at Islamic Religious Colleges, using a purposive sampling technique with third-semester students. Data were collected using questionnaires, observation sheets, and open-ended interviews. Data analysis was carried out quantitatively and descriptively to assess the effectiveness of teaching materials on improving religious character values, and qualitatively and interpretively to evaluate student and lecturer responses to the integration of Faith and Piety values. In the Evaluation stage, the results of data processing were used to refine teaching materials and conclude the effectiveness of the strategy. Data validity was maintained through source triangulation, expert testing, and the involvement of external assessors to maintain the objectivity and accuracy of the findings. This research ensures that each stage of ADDIE is implemented systematically and accountably to support valid conclusions..

Findings and Discussion

The implementation of Islamic learning media based on local wisdom through the Android application shows a significant increase in the engagement rate of generation Z students at PTKI throughout Aceh Province. Based on the analysis of students' religious character development needs through English, it was found that students have a significant need to integrate religious values into English learning. However, the level of this need varied among respondents. Some key findings are visualized in the following table.

Table 2. Students' Needs in Integrating Religious Values in English Learning

Needs Aspect	Percentage (%)	Key Findings	Implications in Learning
Support for the integration of religious values in English learning	86,5%	The majority of students agree that the values of faith and piety are important in their academic and social lives.	Learning approaches must accommodate Islamic aspects to increase student relevance and engagement.
The influence of religious values on learning motivation	46,8%	Students felt that linking verses from the Quran and Hadith with English material increased their motivation.	Integration of religious values can be used as a strategy to increase student involvement in learning.
The relevance of religious values in various disciplines	47,5%	Students consider religious values important in studying other sciences, including English.	The curriculum can include material that connects Islamic concepts with linguistics and global

			communication.
Dependence on lecturer instructions	35,5%	Students are more motivated to learn religious values when there is direction from lecturers.	Lecturers play an important role in guiding students to understand the relevance of religious values in learning.
The perception that religious values are not always relevant in English learning	33,3%	Some students feel that internalizing the values of faith and piety is not directly related to the English course.	The learning approach needs to be flexible, balancing academic and religious aspects to remain inclusive.
The assumption that religious values are not necessary in modern science	39,7%	Some students consider religious values unnecessary for understanding modern science.	A contextual approach is needed to show the relationship between Islamic values and various scientific fields.
Challenges in understanding Islamic concepts	32,6%	Students feel that Arabic and Islamic concepts are sometimes difficult to understand.	The teaching approach can use bilingual methods and more contextual explanations to make it easier to understand.

The visualization in the table above illustrates that in higher education, the integration of religious values into English language learning is becoming increasingly relevant. The survey results show that the majority of students support strengthening the values of faith and piety in learning, with 86.5% of respondents stating the importance of this aspect in their academic and social lives. However, 33.3% of students felt that religious values were not always relevant in English courses, indicating a difference in perception that requires further analysis. Furthermore, nearly 47.5% of students believe that internalizing religious values can aid in understanding various disciplines, including languages. However, 32.6% stated that using Arabic in an Islamic context presents a challenge, hindering their understanding. Furthermore, the graph shows that 35.5% of students will only learn religious values if directed by their lecturers, indicating the need for a more interactive and applied approach to teaching. This data indicates that learning approaches must be more flexible, innovative, and context-based, rather than simply incorporating religious elements without practical relevance. If religious values are to be effectively internalized, teaching methods must balance academic and spiritual aspects, ensuring students not only understand the material technically but also develop a strong moral awareness.

Ushuluddin students at UIN North Sumatra, which shows a strong

need for ESP materials that are integrated with Islamic insight because the existing materials are not yet appropriate and less applicable for religious studies majors.⁴⁰ Meanwhile, a systematic literature review by Sitanggang et al. (2025) confirmed that effective character education requires the integration of religious values and digital literacy; the increase in students' social tolerance reached more than 85% when cultural and religious values were synergized in teaching materials.⁴¹

The following table summarizes the results of interviews regarding the learning strategies implemented by a lecturer (not his real name) that support the internalization of religious values in various courses. The recommendations provided aim to optimize the integration of Islamic values into each course, ensuring that learning not only builds academic competency but also shapes students' character and spirituality in accordance with Islamic teachings.

Table 3. Analysis of the Need for Lecturer Involvement in the Learning Process Based on Faith and Piety

No	Name of Lecturer/Tutor	Courses (Major)	Learning strategies	Recommendation
1	Had	Sufism Morals (PAI)	<i>Sufi approach, reflection of moral values, tazkiyatun nafs (purification of the soul)</i>	Optimizing spiritual practices and moral habits in student life
2	Idr.	Fiqh of Munakahat and Mawarits (PAI)	<i>Case studies and interactive discussions on contemporary fiqh issues</i>	Developing problem-solving based learning in fiqh studies
3	Hnu.	Philosophy of Science (PAI)	<i>Islamic hermeneutics and philosophical discussions to connect philosophical theory with Islam</i>	Combining philosophical studies with Islamic perspectives in critical analysis
4	Ai	Teaching Ethics (PAI)	<i>Exemplary-based learning (uswah hasanah) and case studies</i>	Improving exemplary practices through direct observation in schools
5	Hu.	History of Classical Islamic Civilization (PAI)	<i>Historical analysis and thematic study of the glory of Islamic civilization</i>	Linking Islamic history with the challenges of modern civilization

⁴⁰ Warda, Zaitun, and Ahmad Amin Dalimunte. "Students' perceptions on English learning materials: need analysis of Islamic studies students." Indonesian Journal of Islamic Education Studies (IJIES) 5.1 (2022): 51-66.

⁴¹ Sitanggang, Asima Oktavia, et al. "A systematic literature review: Character education to build tolerance." Multidisciplinary Reviews 8.10 (2025): 2025201-2025201.

6	Ib.	Islamic Education (PAI)	<i>Experiential learning and values-based learning</i>	Developing an Islamic education model based on research and practice
7	Fa	Development of Digital-Based Islamic Education Media (PAI)	<i>Project-based learning and the use of educational technology</i>	Integrating more Islamic digital media into learning
8	Kh	Study of the Yellow Book of Morals (PAI)	<i>Talaqqi (direct learning) and contextual discussions</i>	Maximizing the application of yellow book values in student life
9	FH	Arts, Culture and Skills (PGMI)	<i>Contextual learning based on Islamic values (example: Gamelan Sekaten as a medium for preaching)</i>	Developing Islamic art modules for elementary education
10	Sa.	Social Science Education (Tadris IPS)	<i>Constructive integration between science and Islam</i>	Developing an Islamic-based social studies learning model
11	Ha	Chemistry Learning Strategy (Chemistry Teaching)	<i>STREAMS (Science, Technology, Religion, Engineering, Arts, Mathematics, and Social Studies)</i>	Developing Islamic-based chemistry teaching materials
12	Su	Islamic Education Management (MPI)	<i>Integration of science and Islamic knowledge in educational management</i>	Improving the study of scientific integration in the MPI curriculum
13	Ya.	Integration of Science and Islam in Biology (Biology Education)	<i>Reflective discussion on the relationship between biology and Islam</i>	Developing Biology teaching materials based on Islamic values
14	Yu	Mathematics Education	<i>An ethical approach to mathematics with the integration of Islamic concepts</i>	Linking numerical concepts to the Islamic economic system
15	UK.	Indonesian Language (Indonesian Language Teaching)	<i>Integration of Islamic character values and communication ethics</i>	Developing an Indonesian language curriculum based on Islamic values
16	Mu.	English Literacy (English)	<i>Content-Based Learning with an Islamic theme</i>	Developing Islamic-based English

		Education)		language texts and teaching materials
17	Tutor UPT PPB	English	<i>Islamic Content-Based Instruction (Islamic texts and dialogues)</i>	Developing English modules with an Islamic preaching approach

The above statement is supported by the results of the Mukhibat Study (2024) which shows that the involvement of Islamic Religious Studies lecturers and students in the religious moderation education program at PTKI significantly increases the internalization of tolerance and faith-piety values through lecturer-student interactions (n=18 lecturers, 97 students).⁴² Meanwhile, according to Hanafi et al. (2023), lecturers are considered the main facilitators in designing religious moderation learning content, and a curriculum that actively involves lecturers results in a deeper understanding of moderate values in students.⁴³ And research by Benawa & Wardhani (2024) found that lecturers' competence in delivering religious project-based learning contributed up to 99% in building students' spirit of religious moderation through an active and contextual approach.⁴⁴

Analysis of the needs of curriculum and learning materials based on the values of faith and piety is necessary to ensure relevance, spiritual integrity, and strengthening of students' character.

Table 4. Analysis of Curriculum Needs and Learning Materials Based on Faith and Piety Values

Chapter	Topics	Summary of Contents	Recommendation
1	<i>Family</i>	Discusses family relationships and everyday conversations. Practice includes listening, reading, speaking, and writing.	Integration of Islamic values regarding manners in the family and children's responsibilities to their parents needs to be added.
2	<i>My Favorites</i>	Students learn to express their hobbies and favorite activities. Focusing on communication and descriptive skills.	It would be better to add reflections on the beneficial use of free time in Islam.
3	<i>Fresh Foods</i>	Introduces healthy food vocabulary and good eating	There is a need to emphasize the concepts of halal and thayyib in

⁴² Mukhibat, Mukhibat, et al. "Development and evaluation of religious moderation education curriculum at higher education in Indonesia." *Cogent Education* 11.1 (2024): 2302308.

⁴³ Hanafi, Yusuf, et al. "What content offers and how teachers teach: Religious Moderation-integrated teaching in Indonesia." *HTS Theological Studies* 79.2 (2023): 1-8.

⁴⁴ Benawa, Arcadius, and Rizky Wardhani. "The Significance Contribution of Lecturer Competence in Delivering Project Base Learning on the Student Religious Moderation through Religion Education." *International Society for Technology, Education, and Science* (2024).

		habits. Dialogue-based exercises, reading comprehension, and writing.	food, in accordance with Islamic teachings.
4	<i>Extreme Weather</i>	Discusses extreme weather phenomena and their impacts. Using a discussion-based approach and cause-and-effect analysis.	It would be better to add an Islamic perspective on concern for the environment and the balance of nature.
5	<i>Animals</i>	Introduces different types of animals and the concept of wildlife conservation. Tasks involve reading and writing descriptions.	The integration of Islamic values regarding the good treatment of animals and the prohibition of animal exploitation needs to be clarified.
6	<i>Should We Move to Other Planets?</i>	Discussion about space exploration and the possibility of humans living on other planets.	It can be strengthened by reflecting on the role of humans as caliphs on earth and the responsibility to protect the environment.
7	<i>Amazing Plants</i>	Introducing unique plant species and how they survive. Descriptive reading and writing exercises.	It is necessary to include Islamic concepts regarding the use of plants and maintaining ecosystems.
8	<i>Volcanoes and Natural Disasters</i>	Discusses the impact of natural disasters and preparedness for volcanoes.	It would be better to add an Islamic perspective on patience, trust in God, and effort in facing disasters.
9	<i>Academic Life</i>	Highlighting students' experiences in academic life and strategies for success in college.	The integration of Islamic values regarding seeking knowledge as worship and the importance of good manners in learning needs to be strengthened.
10	<i>Let's Visit Museum!</i>	Discusses the importance of museums in understanding history and culture. Focuses on reading historical texts and writing descriptions.	There should be a reflection on learning from history from an Islamic perspective and the contribution of Islamic civilization to science.

Based on an analysis of the 10 topics in the Preparation for Academic English module, the student textbook, it was found that the learning was structured systematically and applied. However, the integration of Islamic values still needs to be strengthened. The table above shows recommendations for development, particularly in the spiritual, ethical, and critical reflection aspects of each topic.

The explanation above is supported by the results of a study by Mulyati (2023) who reported that the integration of Islamic values into the English

curriculum often encounters obstacles in terms of alignment with the teaching materials, so that students lose spiritual and academic relevance.⁴⁵ Lestari & Emilia (2023) found that the national curriculum does not fully support the goals of modern Islamic boarding school education in the field of English, including the integration of faith and piety, because the TOEFL evaluation was not prepared synergistically.⁴⁶ Ramadhani (2025) showed through a needs analysis that an English syllabus design that integrates the religious and cultural context of Islamic boarding school students is very much needed for meaningful and contextual education.⁴⁷

The analysis of learning method needs indicates the need for a contextual and reflective approach capable of internalizing the values of faith and piety in the learning process. The following table describes the name of the learning model or method called IMTAQ, which is the result of the author's discovery.

Table 5. IMTAQ Learning Method

Letter	Stages	Explanation
I	Identify Needs and Context	Identifying student needs and learning contexts, including mastery of English language skills and their relevance to Islamic values.
M	Map Learning Objectives	Mapping learning objectives that integrate English skills (listening, speaking, reading, writing) with Islamic values such as faith, trustworthiness, and sincerity.
T	Teach with Technology and Practice	Implementing technology-based learning (digital tools, multimedia) and practical activities that emphasize the integration of Islamic values in real life.
A	Assess Understanding and Skills	Evaluate students' understanding of learning materials and English language skills, as well as the extent to which they internalize Islamic values.
Q	Quality Improvement	Conducting revisions and improvements to the learning process based on evaluation results, to ensure the achievement of better learning quality.

The advantages of the IMTAQ method include: Relevance to the PTKIN Context: This acronym is in line with PTKIN's vision to integrate faith and piety in all aspects of learning; Systematic and Easy to Remember: IMTAQ guides the learning stages in a structured manner, starting from needs

⁴⁵ Mulyati, Yatni Fatwa, and Ummi Kultsum. "The integration of islamic and cultural values in english teaching." IDEAS: Journal on English Language Teaching and Learning, Linguistics and Literature 11.1 (2023): 703-711.

⁴⁶ Lestari, Rina, and Emi Emilia. "English curriculum analysis and its relevance to Islamic boarding school goals." Curricula: Journal of Curriculum Development 2.1 (2023): 55-72.

⁴⁷ Ramadhani, Riska, Dewi Yana, and Warno Edi. "Needs Analysis for English Syllabus Design Based on Natural Approach at Islamic Boarding School." Eduvest-Journal of Universal Studies 5.5 (2025): 5423-5435.

analysis to evaluation and improvement; and Oriented towards Quality Improvement: The final stage, Quality Improvement, ensures that learning continues to develop to achieve the best results.

The above explanation is supported by a study by Puspitasari et al. (2025) which shows that the integration of religious moderation values through teacher narratives in ELT broadens students' cultural and spiritual understanding through a real-life and reflective experience approach.⁴⁸ Literature analysis by Taufiqi (2024) found that contextual learning approaches such as Project-Based Learning are effective in instilling tolerance and spiritual values through collaborative activities based on religious values.⁴⁹

A needs analysis shows that institutional support and a campus environment are crucial for creating a learning environment conducive to fostering the values of faith and piety. A needs analysis of English courses offered as a core subject at Islamic Religious Colleges (PTKI) highlights at least three key aspects: integrating academic knowledge (content aligned with study programs), preparing for further study by improving TOEFL scores, and fostering positive student character. Serious efforts to meet these needs require attention from various parties to ensure they do not remain merely idealistic, leading to a lack of positive impacts on the realities of everyday life, both directly and indirectly.⁵⁰ The design of learning materials is systematically designed to integrate the values of faith and piety through a contextual, reflective, and everyday life-based approach, as can be seen in the following table.

Table 6. Learning Material Design

No	Topics	Al-Qur'an	Hadith	Quranic Stories
1	Family	QS. At-Tahrim: 6 (Safeguarding the family from hellfire)	"The best of you are those who are kindest to their families" (HR. Tirmidhi)	The story of the Prophet Ibrahim and his family (QS. Ibrahim: 35-41)
2	My Favorites	QS. Al-Baqarah: 216 (It may be that you like	"Love something simply..." (HR.	The story of Qarun and the love of wealth (QS.

⁴⁸ Puspitasari, Dewi, et al. "Integrating Religious Moderation Into English Learning Materials: A Narration of Two Teachers." *Linguists: Journal of Linguistics and Language Teaching* 10.1 (2024): 29-45.

⁴⁹ Taufiqi, Muhammad Aulia, and M. Bambang Purwanto. "Promoting Religious Moderation through English Language Teaching: Strategies and Challenges in Islamic Educational Settings." *ETERNAL (English Teaching Journal)* 15.2 (2024): 192-202.

⁵⁰ Resume hasil wawancara dengan pimpinan institusi, WP1, WP2, WP3

		something when it is bad)	Tirmidhi)	Al-Qasas)
3	Fresh Foods	QS. Al-Baqarah: 168 (Eat what is halal and good)	"A body that grows from haram food, hell has more rights over it" (HR. Tirmidhi)	The story of the Children of Israel and food from the sky (QS. Al-Baqarah: 57)
4	Extreme Weather	QS. An-Nur: 43 (Clouds, rain, and lightning are signs of Allah's power)	"Wind is a blessing from Allah, but sometimes it can be a punishment" (HR. Bukhari)	The story of the people of 'Aad and the typhoon (QS. Al-Haqqah: 6-8)
5	Animals	QS. Al-An'am: 38 (All animals are people like you)	"If you kill an animal, kill it in a good way" (HR. Muslim)	The story of ants and Prophet Sulaiman (QS. An-Naml: 18-19)
6	Should We Move to Other Planets?	QS. Al-Mulk: 15 (Allah made the earth easy to live in)	"The apocalypse will not occur until... extraordinary things happen" (HR. Bukhari)	The story of the Prophet Ibrahim looking at the sky and the stars (QS. Al-An'am: 76-79)
7	Amazing Plants	QS. An-Nahl: 11 (Plants as a blessing from Allah)	"Every Muslim who plants a crop..." (HR. Bukhari and Muslim)	The story of Maryam and dates during childbirth (QS. Maryam: 23-25)
8	Volcanoes and Natural Disasters	QS. Az-Zalزالah: 1-2 (Shaking of the earth on the Day of Judgment)	"The earth will deliver the news..." (HR. Tirmidhi)	The story of the Thamud and the earthquake (QS. Al-A'raf: 78)
9	Academic Life	QS. Al-Mujadilah: 11 (Allah elevates the rank of those with knowledge)	"Seeking knowledge is obligatory for every Muslim" (HR. Ibn Majah)	The story of Prophet Musa and Prophet Khidir (QS. Al-Kahf: 65-82)
10	Let's Visit Museum!	QS. Yusuf: 111 (Lessons from stories of the past)	"Walk on the face of the earth and look at the traces of those before you" (HR. Bukhari)	The story of Pharaoh and his legacy (QS. Yunus: 92)

The above explanation is supported by a study explaining that tarbiyah

is an integrative process of Islamic education based on the Qur'an and Hadith, as well as the concepts of ta'lim, tadrīs, and ta'dīb⁵¹; This article explains how qaṣaṣ (Quranic stories) shape Islamic narrative pedagogy that is primarily sourced from the Qur'an and the Sunnah of the Prophet⁵²; and research that discusses the foundations of modern Islamic education supported by the perspective of the Qur'an, Hadith, and Islamic educational philosophy as sources of morals and ethics in education⁵³

The development of learning materials is carried out to internalize the values of faith and piety through the integration of Islamic content in English language skills in a contextual and communicative manner, as can be seen in the following table.

Table 7. Development of Learning Materials

Topik	Listening	Speaking	Reading	Writing
1. Family	Listening to conversations about family members	Telling about family members and their roles	Reading narrative texts about family life	Writing a descriptive paragraph about family
2. My Favorites	Listen to interviews about hobbies and interests	Explain hobbies and things you like	Read descriptions of people discussing their favorites	Write a short essay about a personal favorite
3. Fresh Foods	Listening to descriptions of healthy foods	Discussing healthy and unhealthy foods	Read articles on nutrition or the benefits of fruit and vegetables	Writing a healthy menu or healthy food recipe
4. Extreme Weather	Listening to extreme weather reports	Describe experiences facing extreme weather	Read informative articles about climate change	Write a weather report or narrative about a storm experience
5. Animals	Listening to animal	Describe your pet or	Reading factual text about types of	Writing a report about a

⁵¹ Mohamad, Abdalla. "Exploring tarbiyah in Islamic education: A critical review of the English-and Arabic-language literature." *Education Sciences* 15.5 (2025): 559.

⁵² Bin Muhammad Yusoff, Muhammad Fawwaz. "Tracing the Tracts of Qaṣaṣ: Towards a Theory of Narrative Pedagogy in Islamic Education." *Religions* 14.10 (2023): 1299.

⁵³ Ahmed, Farah, and Safaruk Chowdhury. "Rethinking contemporary schooling in Muslim contexts: An Islamic conceptual framework for reconstructing K-12 education." *Educational Philosophy and Theory* 57.2 (2025): 152-165.

	documentaries or descriptions	favorite animal	animals	particular animal
6. Should We Move to Other Planets?	Listening to scientific discussions or debates	Giving opinions about life on other planets	Read popular science articles about planets	Writing arguments for and against moving to another planet
7. Amazing Plants	Listen to an explanation about unique plants	Describe a favorite plant or gardening experience	Reading explanatory text about photosynthesis or rare plants	Write a description or report about an extraordinary plant
8. Volcanoes and Natural Disasters	Listening to news reports of natural disasters	Retelling a known disaster event	Read popular geology articles or true stories of disaster victims	Writing a narrative or informative report about a natural disaster
9. Academic Life	Listening to conversations in an academic environment	Explaining the lecture schedule or study plan	Read campus announcements or new student guides	Writing emails or lecture notes
10. Let's Visit Museum!	Listen to a virtual tour or museum guide	Describing a visit to a museum or work of art	Reading brochures or articles about museums	Writing an experience or review of a visit to a museum

The explanation above is supported by the research results of Rahmatika and Izzah (2024) who reported that the integration of Islamic values through Islamic short stories in English classes increased students' learning motivation (85%) and significantly enriched their vocabulary.⁵⁴ Meanwhile, Hasibuan's study (2025) found that the development of ESP teaching materials in Islamic institutions with a code-switching approach and cultural relevance strengthened the understanding of Islamic values while increasing English language fluency.⁵⁵ And Astuti's research (2024)

⁵⁴ Rahmatika, Lutfi Aprilia, and Lidiyatul Izzah Izzah. "Integrating Islamic Values in English Learning through Islamic Stories: Students' Perspective." *JL3T (Journal of Linguistics, Literature and Language Teaching)* 10.2 (2024): 222-232.

⁵⁵ Hasibuan, Kalayo, Khairun Nisa, and Steviona Eliza. "Designing an English Course Materials with Islamic Values in Islamic Institution." *Journal of Applied Linguistics* 5.1 (2025): 1-7.

concluded that Islamic values integrated throughout the learning process—from curriculum to evaluation—helped make English a vehicle for internalizing faith and piety in a digital context.⁵⁶

The implementation of learning materials for Topic 1: Family using the IMTAQ method is carried out through contextual dialogue, reflection on the values of love and responsibility in the family, as well as oral and written communication activities in English that instill the values of faith and piety in an integrative, communicative, and meaningful manner for students. The implementation of this learning material was tested three times on a limited basis on 20 different students in the Islamic Religious Education Department of UIN Siber Syekh Nurjati Cirebon Semester 2 Academic Year 2024-2025. The following table visualizes the implementation of learning materials using the IMTAQ method.

Table 8. Implementation of Learning Materials

Stages	Learning Activities	Duration	Media/Tools Used
I - Identify Needs and Context	- Initial discussion: Asking the question "What does family mean to you?"	10 minutes	wordwall, word cards.
	- Initial test: Measures English vocabulary skills related to IMTAQ values (e.g., faith, compassion, responsibility, sacrifice, obedience, trust, love, respect).		
M - Map Learning Objectives	- The lecturer explains the learning objectives: Students are able to understand and use vocabulary related to IMTAQ values in English.	5 menit	Infocus PowerPoint Slides
T - Teach with Technology and Practice	Listening Listen to audio of family conversations that contain the values of love, respect for parents, and responsibility between family members, then discuss their positive meaning.	100 minutes	Family conversation audio
	Speaking Conducting a dialogue in pairs about roles and		

⁵⁶ Astuti, Ruli, M. Lutfi Mustofa, and Nur Maslikhatun Nisak. "Integration of Islamic values into English language teaching in the digital era: Challenges and prospectives." *Halaqa: Islamic Education Journal* 8.1 (2024): 26-34.

	responsibilities in the family by emphasizing the values of faith and piety such as trustworthiness, love, and respect for parents.		Example of paired dialogue text about roles and responsibilities in the family
	Reading narrative or descriptive texts with a family theme (for example the story of the Prophet Ibrahim and Ismail) and then identifying IMTAQ values such as sacrifice and obedience to Allah.		Family-themed narrative or descriptive text
	Writing Write a paragraph about your own family, including personal reflections on how they instill the values of faith, compassion, and responsibility in their daily lives.		Stationery
A - Assess Understanding and Skills	- The lecturer provides feedback regarding vocabulary, pronunciation, and ideas conveyed. - The lecturer gives a Professional Test in the form of Mini Toefl ITP.	30 minutes	- Mini TOEFL ITP Questions
Q - Quality Improvement	- Lecturers and students reflect together on difficulties during learning.	5 minutes	Student feedback forms, reflection notes.

The visualization above is supported by research by Safitri, Jabu, and Samtidar (2023) which found that teachers integrated the theme of family with verses of the Qur'an and Hadith directly in class dialogues, increasing students' religious awareness by up to 72% through contextual reflection and discussion activities.⁵⁷ Meanwhile, Hanifiyah et al. (2023) developed an English module with guided learning strategies that linked the family life of students with spiritual values, resulting in an increase in religious empathy

⁵⁷ Safitri, Citra Dwi, Baso Jabu, dan Samtidar. 2023. "The Integration of Islamic Values in English Language Teaching Context: Practices and Challenges." *Celebes Journal of Language Studies* 3 (2): xx-xx. DOI:10.51629/cjls.v3i2.156.

and language fluency of up to 80% (trial n = 120).⁵⁸ And the results of Astuti's (2024) research concluded that the integration of Quranic narrative stories and family reflective activities in English teaching materials significantly strengthens the internalization of the values of compassion and the mandate of faith and piety in modern Islamic boarding school EFL classrooms.⁵⁹

Evaluation of the effectiveness of learning materials in internalizing the values of faith and piety through English learning was conducted through a Mini TOEFL ITP model proficiency test to measure language skills and a non-test in the form of students' perceptions of the relevance of spiritual values in the learning process. The following table visualizes the results of the English proficiency test (Pre-Test and Post-Test) of experimental students 3.

Tabel 9. Skor Pre test Profisiensi Bahasa Inggris Eksperimen 3

NO, Re	Pre Test Score of Experiment 3						Total Score	Cate gory
	Listening 1	Converted Score	Writing 2	Conv erted Score	Reading 3	Conve rted Score		
1	5	49	4	51	8	60	160	Good
2	2	37	4	51	4	44	132	Suffici ent
3	3	41	5	55	6	52	148	Suffici ent
4	2	37	4	51	5	48	136	Suffici ent
5	2	37	3	47	4	44	128	Poor
6	3	41	5	55	5	48	144	Suffici ent
7	3	41	5	55	6	52	148	Suffici ent
8	2	37	4	51	6	52	140	Suffici ent
9	2	37	3	47	4	44	128	Poor
10	1	34	2	43	2	36	113	Poor
11	3	41	4	51	7	56	148	Suffici ent
12	5	45	4	51	6	52	148	Suffici ent
13	5	45	5	55	5	48	148	Suffici

⁵⁸ Hanifiyah, Lina, Ulil Fitriyah, dan Galuh Nur Rohmah. 2023. "Contextualizing the Integration of Islamic Values through English Module for Islamic Junior High School Students." Atlantis Press proceedings. DOI:10.2991/press.k.125985089.

⁵⁹ Astuti, R. 2024. "Integration of Islamic Values into English Language Teaching in the Digital Era: Challenges and Perspectives." Halaqa: Islamic Education Journal 8 (1): xx-xx. DOI:10.21070/halaqa.v8i1.16.

									ent
14	5	45	5	55	6	52	152		Suffici ent
15	2	37	3	47	4	44	128		Poor
16	3	41	4	51	6	52	144		Suffici ent
17	4	45	4	51	4	44	140		Suffici ent
18	1	34	2	43	2	36	113		Poor
19	1	34	3	47	2	36	117		Poor
20	2	37	3	47	3	40	124		Poor

This table contains pre-test data from 20 participants in Experiment 3, who were learning English. The assessment was conducted on three main skills: Listening, Writing, and Reading, where each raw score was converted into a conversion score according to a specific scale. The majority of participants (60%) were in the Sufficient category, indicating a moderate initial level of ability before the experimental treatment was administered. A total of 7 participants (35%) were still in the Poor level, indicating a need for more intensive intervention. Only 1 participant (5%) was in the Good category, namely participant number 1 with a total score of 160. No participants achieved the Very Good category in this pre-test. These data indicate that the initial level of ability of Experiment 3 participants tended to be low to moderate, with the majority being in the Sufficient and Poor categories. Only one participant was in the Good category, and none had achieved Very Good. This data is important as a basis for comparing with post-test results and measuring the effectiveness of the treatment in the experiment.

Table 10. English Proficiency Post-Test Scores for Experiment 3

NO, Res	Post Test Score of Experiment 3						Total Score	Category
	Listening 1	Converte d Score	Writing 2	Converte d Score	Readi ng 3	Converte d Score		
1	9	65	8	68	10	67	200	Very good
2	8	61	7	63	8	60	184	Very good
3	9	65	8	68	9	64	197	Very good
4	8	61	8	68	9	64	193	Very good
5	9	65	7	63	9	64	192	Very good
6	9	65	7	63	10	67	195	Very good
7	6	53	8	68	8	60	181	Very good
8	8	61	6	59	9	64	184	Very good
9	8	61	7	63	9	64	188	Very good

10	8	61	6	59	9	64	184	Very good
11	8	61	7	63	8	60	184	Very good
12	8	61	8	68	9	64	193	Very good
13	8	61	8	68	10	67	196	Very good
14	9	65	8	68	10	67	200	Very good
15	8	61	8	68	9	64	193	Very good
16	8	61	6	59	7	57	177	Good
17	8	61	7	63	9	64	188	Very good
18	6	53	8	68	8	60	181	Very good
19	7	57	8	68	9	64	189	Very good
20	6	53	8	68	9	64	185	Very good

This table contains the post-test results of 20 participants in Experiment 3 in an English language learning study. The post-test was conducted after the participants received the learning treatment within the framework of the experiment. The assessment covered three main skills in English: Listening, Writing, and Reading, each of which was converted into a standard score (conversion score). The majority of participants (95%) were in the Very Good category, indicating that the experimental treatment had a significant positive impact on improving the participants' English skills. Participants with the highest total scores were participants number 1 and 14, both with a score of 200. No participants were in the Poor or Sufficient category, only one participant (number 16) was still in the Good category. When compared to the pre-test results for this group, there was a very significant improvement from previously many participants in the Sufficient and Sufficient categories, now almost all participants are in the Very Good category. In conclusion, the results of this post-test illustrate the effectiveness of the learning treatment very well in improving the English language skills of participants in Experimental Group 3. Almost all participants achieved the Very Good category, indicating that the learning method applied in this experiment was very successful in improving all three aspects of English language skills (Listening, Writing, and Reading). Student perceptions show that digital English teaching materials based on faith and piety are effective in strengthening religious character in a contextual and applicable manner.

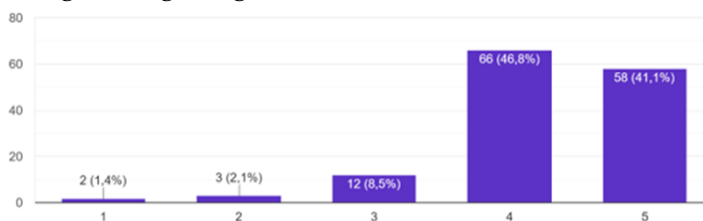


Figure 1. Student Perceptions of IMTAQ-Based English Learning

Based on the survey results regarding students' perceptions in learning the internalization of faith and piety values through English learning, the majority of respondents showed high interest. A total of 66 respondents (46.8%) gave a score of 4, and 58 respondents (41.1%) gave a score of 5, indicating that most students have great enthusiasm in this learning. A small number of respondents chose a score of 3 (8.5%), a score of 2 (2.1%), and a score of 1 (1.4%), which indicates that there are a few students who are less enthusiastic. From these data, it can be concluded that the majority of students have high enthusiasm in learning English based on Faith and Piety, indicating that this learning model is relevant and important in shaping their understanding of academic and spiritual life.

A case study by Rofik, Christina, and Hidayah (2020) revealed that the average TOEFL-Like score of UIN Al-Qur'an students reached 369.09 (Category A2), indicating the need for a structured language learning module to improve proficiency and spiritual internalization.⁶⁰ Research by Alfian, Yusuf, and Nafiah (2022) found that although teachers consider the integration of Islamic values in English teaching important, most lesson plans do not consistently demonstrate value integration—indicating a gap between perceptions and learning practices.⁶¹ A study of students' perceptions of online TOEFL learning at UIN Raden Intan Lampung (2024) showed that students felt that TOEFL preparation materials that connected spiritual values and cultural contexts were more relevant and motivated them to study more intensively.⁶²

Conclusion

Based on the research results, the strategy of strengthening religious character through the development of faith-based English language teaching materials demonstrates significant urgency, relevance, and effectiveness. Initial findings indicate that students and lecturers are in dire need of teaching materials that not only improve English language skills but also internalize the values of faith and piety. During the development process, the teaching materials were designed contextually and communicatively using

⁶⁰ Rofik, Abdur, Christina Christina, and Atinia Hidayah. "An English proficiency study on students of a developing Islamic higher education." *Linguists: Journal of Linguistics and Language Teaching* 6.2 (2020): 86-97.

⁶¹ Alfian, Alfian, Muhammad Yusuf, and Uyun Nafiah. "Integrating Islamic values in teaching English: Lessons learned from an integrated Islamic school." *Elsya: Journal of English Language Studies* 4.1 (2022): 1-11.

⁶² Zakiyah, Zakiyah, Nurina Ulfa, and Firma Pradesta Amanah. "From Classroom to Screen: Students' Preferences for Online TOEFL Learning." *Pulchra Lingua: A Journal of Language Study, Literature & Linguistics* 3.1 (2024): 1-16.

the IMTAQ approach, which emphasizes the values of compassion, responsibility, and role models in daily life, particularly on topics such as family. Validation by experts in material, media, and religious education stated that these teaching materials are valid and suitable for use in the learning process. Classroom implementation showed that students responded positively to these teaching materials because they were considered able to integrate language learning with religious values meaningfully. Evaluation through the Mini TOEFL ITP and a perception questionnaire showed that the teaching materials not only improved students' English skills but also contributed to strengthening their religious character. Thus, these faith-based English language teaching materials proved to be an effective strategy in simultaneously building students' spiritual and academic integrity.

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